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Loimologia Sacra:

O R, A

DISCOURSE

SHEWING,

That the P L A G U E never proceeds
from any first natural Cause, but is
sent immediately from G O D, and
that as a Punishment to a People for
their Sins, &c.



LOIMOLOGIA SACRA:

O R, A

DISCOURSE

S H E W I N G,

That the PLAGUE never proceeds from any first natural Cause, but is sent immediately from G O D, and that as a Punishment to a People for their Sins.

W I T H

Some short *Directions* proper in this loose *Atheistical Age*, for the preventing that direful *Calamity* from falling upon this Nation.

To which is added,

AN APPENDIX, wherein the Case of Flying from a *Pestilence* is briefly consider'd.

By WILLIAM HENDLEY, *Lecturer of St. Mary Islington, and Chaplain to the Right Honourable CHARLES, Lord Fitzwalter.*

Λοιμὸς ἐδάμωθεν ἄλλοθεν ἢ ἀπὸ Θεοῦ πάντως. Theophylact. in Matt. c. 24.

Pestis est flagellum & sagitta Dei ob peccata hominibus immissa. Athanas. Kircher. de Peste, cap. 1. Tit.

The τὸ θεῖον of a Pestilence, is as much a part of my Faith, as any Others, Hodges's Loimologia, p. 31.

L O N D O N,

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To the HONOURED the
Lady MOYER.

MADAM,



MAKE bold to present you with the following Sheets, as they contain a Vindication of the Providence of that BEING, the Defending of whose divine Subsistence in a Trinity of Persons, and Unity of Godhead, you, together with our Right Reverend *Diocesan*, have, and do so seasonably and with a tru-

The *Dedication*.

a truly Christian Zeal, encourage and promote.

IF the Performance, Madam, was in any Measure equal to the Subject, I should say, I had made you an acceptable Present, but as the *Latter*, is most sublime, so I am persuaded, your Goodness will Pardon the necessary Defects in the *Former*.

MAY you, Madam, live long an Example of Piety and Charity, an Encourager of that Faith, which was once delivered to the Saints, which has hitherto been happily preserv'd among us, and which we trust will be so, in spite of all the Cavils and perverse Reasonings of the most stubborn and

The *Dedication.*

and malicious Hereticks, to the End of the World. And may you at last be admitted to that *Beatifick Vision*, of which that Faith is now the *Evidence*, and which shall be revealed to all those, who reverence the Son of God, and love his *Appearing*, are the hearty Prayers of,

MADAM,

Your most Obedient,

Humble Servant,

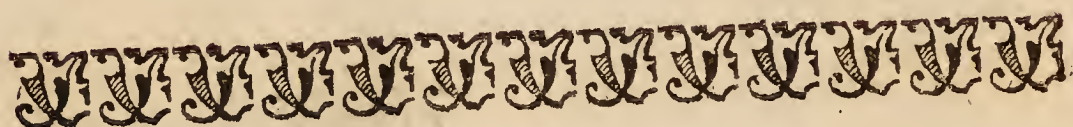
WILLIAM HENDLEY.





ERRATA.

PAGE 3. Line 12. dele *Beza*. p. 16. l. 1. f.
in this Calamity. r. *this Calamity*. p. 26. l. 16.
f. *writ*. r. *write*. p. 29. l. 12. f. *the Lord hath*. r.
the Lord hath not. p. 32. l. 6. f. *Infection*. r. *Distem-*
per. p. 33. l. 10. f. *Quaraintain*. r. *Quarantaine*.





The P R E F A C E.



I *T* is surprising that among the various Authors, who have lately obliged the World with their elaborate Treatises of the Plague, though they know that all their secondary Causes must at last terminate in a Prime Agent, yet none have hitherto assign'd any other than a second Cause to this direful Effect.

It must be granted, that it is the part of a Physician, (as the Word it self imports,) to investigate all the Intricacies of Nature, to follow her as his Directress in all his Prescriptions, and to lend her his salutiferous
B Hand

Hand where-ever he finds the least Decay. He therefore thinks it sufficient for him to assign natural and obvious Causes for a Pestilence, and that to have Recourse to any other, would be acting out of his Sphere, and invading another's Province. I would not rob the Physician of his just Praises, for I have learn'd as well from my own Occasions, as from the Son of SIRACH, to honour a Physician with the Honour due unto him, for the Uses I may have of him, Ecclus. xxxviii. i. But it is very strange to see the most apparent Judgments of God ascrib'd to natural Causes, that great Diana of this Lucretian Age, and none to stand up in Vindi-

Vindication of the Divine Providence, instead of Kissing the Rod, we see not the Hand that strikes us. Heu pietas! Heu prisca fides! Different were the Sentiments! Different the Practices of former Ages; as appears from those learned and pious Tracts, written for the Use of those who laboured under these calamitous Circumstances, viz. of Beza, Lavaterus, Fabritius, Mollerus, his Meditation on the 91st Psal. Luke Trelcatius the younger, Hieron Prævidellus, Franciscus Ripa, Marchinus, Calvin, Rivetus, Zanchius, and a great many more. These Men very piously taught them from whence their Miseries flow'd, and from whom they should seek Relief. And

I hope the Physician will pardon me (for I have no mind to hinder him of any Practice, or to render his Advice useless) if at a time, when we may justly expect to be visited with the Plague, I shew that the primary Cause of it, is the Anger of God for the Sins of Men. And here once for all, to those, who shall object and say, that such a Position is a very uncharitable Censure upon the poor Marseillians, and others in France, now afflicted with the Plague. I answer, suppose ye that these Galileans were Sinners above all the Galileans, because they suffered such Things? I tell you, nay, but except ye Repent, ye shall all likewise Perish.

Loimo-



Loimologia Sacra :

O R, A

DISCOURSE

Concerning the

P L A G U E, &c.



THAT the *Plague* doth not proceed from any *first natural Cause*, but is sent *immediately* from **GOD**, and that as a Punishment to a People for their Sins, is what has been the Belief of all Ages, and what is confirm'd both by *sacred* and *profane* History, and by the concurrent Practice of all Nations in times of *Pestilence*.

(a) JUSTIN

(a) JUSTIN, in his *Philippicks* relates, that APOLLO sent a *Pestilence* among the Inhabitants of the Island of *Thera*, because they made a Mock at his *Oracle*. And in another (b) place, that the *Crotonienses* and *Metapontini* were visited with the *Plague* for violating the *Palladium*, or *Statue* of *Minerva*.

(c) LIVY, the most considerable of the *Roman* Historians, derives the *Plague* immediately from the Gods. Under the Consulships of *Æbutius* and *Servilius*, he says, the Gods were on a sudden angry with the *Romans*, and sent a *Pestilence* among them, which depopulated their City. And about a Century afterwards, the (d) *Romans* having

(a) Cum responsum Ludibrio simile videretur—
Contumaces pestilentia Deo parere compellantur, lib.
13.

(b) Ob hæc cum peste & seditionibus vexarentur,
priores Crotonienses Delphicum Oraculum adierunt.
Responsum his est, finem mali fore, si violatum Minervæ
numen & interfectorum manes placassent, lib. 20.

(c) Urbem Romanam subita Deum ira morbo populari, *Hist. l. 3. c. 6.*

(d) Pestilentia etiam brevi tempore consecuta, nullis
occurrentibus tantæ cladis causis, ex *Manliano* supplicio

having thrown *Manlius* headlong from the Capitol, after he had bravely defended it from the Enemy, he writes, a *Pestilence* shortly ensued, and there appearing no visible Cause for such a Calamity, they imputed it to the Anger of the Gods for the Murder of *Manlius*.

(a) PLUTARCH in his *Life of Romulus*, Records, that after the Murder of King *Tatius*, and the *Ambassadors*, a *Pestilence* broke out at *Rome*, and at *Laurentum*, which kill'd suddenly, without any Sickness, and spread among the Cattle and Fruits of the Earth, and caused a great Dearth and Barrenness, and that it also rain'd Blood,

placio magnæ parti videri orta: *Violatum Capitolium esse sanguine servatoris. Nec diis cordi fuisse penam ejus oblatam prope oculis suis, à quo sua Tempia erepta è manibus Hostium essent*, Hist. l. 6. c. 20.

(a) Pestilentia ingruit, quæ mortem subitam inferens, non trahebat morbum. Vulgabatur & in fruges pecudesque, inde magna sterilitas orta. Sanguine quoque pluit—Ubi eadem Laurentes lues infestavit, tum pro certo habitum, ob necem tam Tatii quam Legatorum jure non vindicatam, ultionem divinam utramque persequi Civitatem. Deditis post homicidis & supplicio utrinque affectis, perspicue malum est mitigatum. *In Vit. Rom.*

and

and says, that it was then a firm Belief that the Divine Vengeance pursued both Cities for letting the Murderers of *Tatius*, and of the *Ambassadors* escape unpunish'd; and that when the Murderers on both sides were delivered up to Justice and Punished, the *Contagion* visibly decreased.

(a) *TACITUS* tells us, that one Year of *Nero's* Reign which was stained with a Complication of abominable wicked Acts, the *Gods* also made notorious with Tempests and Diseases, and that the Pesticence rag'd so violently, that it depopulated the City without any apparent Indisposition in the Air.

(b) *VERRIUS FLACCUS* reports, that the *Romans* were visited with a Pesticence, because their *Gods* were de-

(b) Tot facinoribus foedum annum etiam Dii Tempestatibus & Morbis insignivere—Urbi—in qua omne mortalium genus vis Pestilentiae depopulabatur, nulla Caeli intemperie quae occurreret oculis. *Tacit. Annal. lib. 16. c. 13.*

(a) Cum populus Romanus Pestilentia laboraret, essetque responsum id accidere quod Dii despicerentur, *Citat. à Macrob. in Saturnal. l. 1. c. 6. p. 209.*

spiled.

spised. And if we go back as far as the time of (a) HOMER, who flourished above a Thousand Years before our SAVIOUR was Born, we find him deducing the *Plague* from a *divine Original*. For he says, that APOLLO sent a *Plague* among the *Grecian Army*, because *Agamemnon* their General had taken and detain'd *Chryses's Daughter*.

From these few Testimonies of the *Heathens*, which I have produc'd, we may perceive, that it was *their* constant Belief, that the *Plague* was *immediately* sent from the *Gods* as a Punishment for their Sins, and accordingly GALEN (b) assures us, that whenever

(a) Χαρόνδρ' ὁ δ' ἔμενον πάλιν ὤχετο τοῖο δ' Ἀπόλλων
 Εὐξείνῃς ἤκεσεν, ἐπὶ μάλα οἱ φίλ' ἦεν.
 Ἦκε δ' ἐπ' Ἀργείοισι κακὸν βέλ'· οἱ δὲ νῦ λαοὶ
 Θρήσκον ἐπαυτέρε· τὰ δ' ἐπ' ὤχετο κῆλα Θεοῖο
 Πάντῃ ἀνὰ στρατὸν ἐνερὺν Ἀχαιῶν· ἄμμι δὲ μάνησι
 Εὖ εἰδὼς ἀγόρευε Διὶ Περσέας Ἐχάτοιο. IL. A. L. 38c, 39c.

Th' insulted Sire (his God's peculiar Care)
 To *Phæbus* pray'd, and *Phæbus* heard the Pray'r:
 A dreadful *Plague* ensues, the avenging Darts
 Incessant fly, and pierce the *Grecian* Hearts:
 A Prophet then inspir'd by Heav'n arose,
 And points the Crime, and thence derives the Woes. Pope.

(b) In 1 Lib. Hippocrat. de Morb. Vulg. T. 3. p. 401.

it happened among them, they always consulted the *Gods* upon it. And so much will (a) *HIEROCLES* acknowledge, that the *Plague* is sometimes sent by the *Gods*, when the Sins of the People call for publick Punishment.

We now proceed to examine what Testimonies the *Scripture* affords us in this Point ; and shall afterward shew by undeniable Reasoning, that the *Original* of the *Plague* cannot (as some learned *Physicians* have lately attempted to prove) be confin'd to any determinate Cause, but the Anger of God for the Sins of Men.

The first *Pestilence* we read of in *Scripture*, is the *Pestilence* among the Cattel of *Egypt*, and the Account we have of it is this ; *The Lord said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the Lord God of the Hebrews, let my People go, that they may serve me. For if thou refuse to let them go, and wilt hold them still, behold the Hand of the*

(a) Ἔστι δ' ὅτε καὶ ὑπὸ Θεῶν, ἐπιδ' ἂν κατὰς ἡ δῆμοσι καὶ κοινῶς τὰ πολλῶν ἀμπλαχήματα κελασθῆται. Hieroclis. Fragment, p. 282.

Lord is upon thy Cattel which is in the Field, upon the Horses, upon the Asses, upon the Camels, upon the Oxen, and upon the Sheep ; there shall be a grievous Murrain, Exod. ix. 1, 2, 3. And the Lord did that Thing on the morrow, v. 6.

Here was no *natural Cause* for this *Pestilence*, no *infected Air*, no *verminous Contagion*, but God did it himself, and declares the Reason why he did it, because *Pharaoh* was obstinate, and refus'd to obey his Commands. But was not all this so particularly express'd, as it is, yet in the Difference that was observ'd between the Cattel of the *Egyptians*, and the Cattel of the Children of *Israel*, might the immediate Hand of God be plainly seen, for *all the Cattel of Egypt died ; but of the Cattel of the Children of Israel died not one, v. 6.* 'Tis moreover remarkable, that this Judgment bore a near Resemblance to the Sins of the *Egyptians*, and their ill Usage of the *Hebrews* (which *Chance* could never yet in any wise Proportion) for they were

Idolaters, and worshipped their Idols in the Figures of Animals ; their *Jupiter*, *Ammon*, in that of a *Ram* ; their *Anubis*, in that of a *Dog* ; their *Apis*, in that of an *Ox* ; to these they superstitiously prayed, and so in such as these they were sorely punish'd. (a) And no question but they had greatly injured the *Egyptians* as to their Cattel, either by robbing, or by killing them with hard and intolerable Work, and so justly suffer'd in the Loss of their own (b).

Notwithstanding all this, *Pharaoh* still continued obstinate in his Wickedness, and disobedient unto God ; wherefore God went on to punish him with a more grievous *Plague*, a *Plague* that reach'd both Man and Beast, which broke out in *Boils* and *Ulcers*, so that (as *Josephus* tells us) they corrupted inwardly, and the greater part of the *Egyptians* perished therewith. Soon after this followed a *Plague* of

(a) *Vid. Crigen. in Exod. c. 7. Hemil. 4. p. 42.*

(b) *Biblioth. Biblic. in Exod. ix. 3. 6.*

Hail,

Hail, which (as the same Author relates) overthrew all the Hopes the *Egyptians* had of their Harvest or Fruit, and that *Pharaoh* might be convinced that it came entirely from God, doth God foretel the very Hour in which this Plague should commence ; *Behold, to morrow, says he, about this time, I will cause it to Rain a very grievous Hail, such as hath not been in Egypt, since the Foundation thereof, even until now, v. 18.* And remarkably visible was the Hand of God in the Preservation of the *Israelites*, and Destruction of the *Egyptians*, as we read in the 12th Chapter of *Exodus* : *At Midnight the Lord smote all the First-born in the Land of Egypt, from the First-born of Pharaoh that sate on his Throne, unto the First-born of the Captive that was in the Dungeon, and all the First-born of Cattel, v. 29.* He had told the *Israelites* before at the 23d, that when he would pass through to smite the *Egyptians*, he would pass over the Door, and would not suffer the Destroyer

stroyer to come into their Houses to smite them ; neither did he ; but as for the *Egyptians*, there was not an House where there was not one Dead, v. 30.

Thus was *Pharaoh* visited with divers Plagues immediately from *God*, for his Stubbornness and Disobedience to his Commands. And to the Children of *Israel* themselves, who were a Stubborn, murmuring Generation, he threaten'd, that if they despised his Statutes, he would appoint over them *Terror, Consumption, and the burning Ague* ; and if for all this they would not hearken unto him, then he would punish them seven Times more for their Sins ; and if they still walked contrary unto him, and would not hearken unto him, that he would bring seven Times more Plagues upon them, according to their Sins : And if they would not be Reformed by these Things, but would walk contrary to him, then, said he, *Will I also walk contrary unto you, and will punish*

nish you yet seven Times for your Sins. And I will bring a Sword upon you that shall avenge the quarrel of my Covenant : And when ye are gathered together within your Cities, I will send the Pestilence among you, Lev. xxvi. 15, &c.

The next remarkable Plague we read of, is that which befel the *Azotians* in the time of the Prophet *Samuel* ; of which the (a) sacred Text gives us this Account. The *Philistines* took the *Ark of God*, and brought it from *Eben-ezer* unto *Ashdod*, and carry'd it into the *House of Dagon*, and set it by *Dagon*. And the HAND OF THE LORD was heavy upon them of *Ashdod*, and he destroyed them, and smote them with *Emerods*, even *Ashdod*, and the *Coasts thereof* (b). *Josephus* tells us, that in this Plague the People were taken suddenly with the Flux, and died in great Torment, and some of them vomited up their Bowels, being corrupted and corroded with the Dis-

(a) 1 Sam. v. 1, 2, 6. (b) *Antiquities of the Jews*, B. 6. c. 1.

ease. But in this Calamity they imputed not to any Chance, to any bad Influence of the Air, or of the Stars, but understood presently that *the detaining of the Ark* was the cause thereof, and therefore said, (a) *The Ark of the God of Israel shall not abide with us ; for HIS HAND is sore upon us.* And immediately they sent and gathered all the Lords of the Philistines unto them, and said, *what shall we do with the Ark of the God of Israel ?* And they answered, *Let the Ark of the God of Israel be carried about unto Gath ;* which was accordingly done : But no sooner was the Ark arrived there, but THE HAND OF THE LORD was against that (b) *City with a very great Destruction.* These sent it to Ekron, and it came to pass, that when it came there, *There was a deadly Destruction throughout all the City ;* THE HAND OF GOD was very heavy there (c). And in like manner in every City of the Philistines, even five Cities, where the

(a) Ver. 7. (b) Ver. 9. (c) Ver. 11.

Ark

Ark of God came, was *his Hand* upon them. So that after they had detain'd it for the Space of seven Months, they called for the *Priests* and the *Diviners*, and advised with them what they should do to the *Ark*, and how they should send it to its own place. And they cautioned them not to send it away empty, but to return a *Trespass-offering*, and then they should be healed, and should know why the *Hand* of God was not removed from them; and gave them this *Token* whereby they should know both from whence their *Calamities* came, and wherefore. Take, say they, the *Ark* of the Lord, and lay it upon the *Cart*, and put the *Jewels* of *Gold* which ye return him for a *Trespass-offering* in a *Coffer* by the side thereof, and send it away that it may go. And see, if it goeth up by the way of his own *Coast* to *Beth-shemesh*, then he has done this great evil; but if not, then we shall know that it is not his hand that smote us. And the *Men* did so; and the *kine* took the straight way to the way of

D

Beth-

Beth-sheMesh, and went along the Highway, looking as they went, and turned not aside to the Right-hand, or to the Left. Here was a manifest Proof, that their Calamities and Plagues came all immediately from GOD for their Sin in detaining the Ark.

After this followed another *Pestilence*, in the time of *David*, for his Rashness in numbering the People of *Israel*. GOD was displeased with him for that Thing, and sent the Prophet *Gad* unto him, saying, (a) Go, and say unto *David*, thus saith the LORD, I offer thee three things ; choose the one of them, that I may do it unto thee. So *Gad* came and offered him his Choice of three Things, FAMINE, SWORD, or PESTILENCE, and *David* chose to fall into the hand of the LORD. So the LORD sent a *Pestilence* upon *Israel*, from the Morning even to the time appointed ; and there died of the People from *Dan* even to *Beer-sheba*, seventy Thousand Men. This Plague is related by

(a) 2 Sam. xxiv.

(a) *Jose-*

(a) *Josephus*, with most dreadful Circumstances, of which take the following Particulars. “ They died after divers manners ; so that it was very hard to discern the Malady, which being but one kind, yet notwithstanding seized the People by Ten Thousand Causes, and unknown Occasions. For one of them died after another, and the Sickness surprizing them at unawares, brought a sudden Dissolution of the Spirits, and swooning upon them ; so that some of them gave up the Ghost with grievous Torments, and most strange Dolors. Others were presently parched up through the burning Agonies they endured, and (unrecoverable by any Counsel or Remedy) consumed away amidst their languishing Fits and Tortures. Others died strangled, having their Eyes suddenly Darkned and Blind-ed. Other some giving Order for the Burial of their household Ser-

(a) *Antiquities of the Jews*, B. 7. C. 10.

“ wants, died before they were tho-
 “ roughly Interr’d ; and from the
 “ Day-break (at which time the pesti-
 “ lent Mortality began to Rage) un-
 “ til Dinner time, there died seventy
 “ Thousand Persons”. And *David*
 is said to have seen the ANGEL that
 smote the People.

Other Instances we have in Scrip-
 ture, besides these great and terrible
 ones of GOD’s punishing of Sin after
 this sort ; as, when the *Israelites* loath’d
 the *Manna* which GOD gave them,
 and lusted after *Flesh*, he gave them
Flesh to eat, but while it was yet be-
 tween their Teeth, e’re it was chewed ;
 the wrath of the LORD was kindled
 against the People, and the LORD smote
 the People with a very great Plague. (a)
 In like manner were they punished for
 murmuring against *Moses*, and against
Aaron, the LORD was wrath with
 them, and sent a Plague, which con-
 sumed Fourteen Thousand and Seven
 Hundred (b) Persons. And where GOD

(a) Num. xi. 33. (b) Num. xvi. 49.

promises his Blessings to those who shall hearken diligently unto his Voice, to observe and to do all his Commandments ; to those who shall not hearken unto his voice, but shall be disobedient unto his Commandments, and to his Statutes, among the other Curses which he pronounces against them, this shall be one, *the LORD shall make the Pestilence cleave unto them (a).*

For the Sins of *Jehoram* King of *Judah*, in not walking in the ways of *Jehosaphat* his Father, nor in the ways of *Asia* King of *Judah*, but in the ways of the Kings of *Israel*, and making *Judah* and the Inhabitants of *Jerusalem* to go a Whoring, like to the Whoredoms of the House of *Abab*, and slaying the Brethren of his Father's House, which were better than himself, GOD smote him with a *Plague*, so that his Bowels fell out by reason of his Sickneſs, and he died of ſore Diſeaſes (b).

(a) Deut. xxviii. 21. (b) 2 Chron. xxi. 14—19.

The same Judgment God threatened to *Jerusalem* for their Rebellion, That a third part of them should Die with the Pestilence (a); and to those that have fought against *Jerusalem*, saith the Prophet, This shall be the Plague wherewith the LORD will smite all the People: Their Flesh shall consume away while they stand upon their Feet, and their Eyes shall consume away in their Holes, and their Tongue shall consume away in their Mouth (b).

After Herod had put his Wife *Mariamne* to Death, *Josephus* relates, that a Pestilence befel the City, which consumed a great Number of the People, and the better part of the Nobility, and each Man interpreted that this punishment was inflicted by God upon Men, for the unjust Death of the Queen (c); nay, he himself supposed, that God was displeased with him for that Fact.

(a) Ezek. v. 12 (b) Zech. 14. 12. (c) *Antiquities of the Jews*, B. 15. C. 9.

To these Testimonies of Scripture, we may add those memorial Histories of the *Plague*, recorded by *Acmon*, *Eusebius*, *Orosius*, and Sir *Thomas Herbert*. The (a) *former* of these relates, that the Sons of *Lewis the first*, King of *France*, a pious and religious Prince, form'd a Conspiracy against him, at which God was so highly incens'd, that He sent a *Plague*, which in the space of eleven Days, swept away almost all the Nobility of *France*.

Eusebius gives a remarkable Relation of a *Plague*, which broke out in the Reign of *Maximin* the Emperor, who persecuted and put to Death the *Christians*, because they would not do Sacrifice to *Idols* and *Dæmons*. This *Plague*, he says, rag'd indifferently among the *Heathens* and *Idolaters*, and destroyed without Distinction, carrying off in a short time whole Families,

(a) Filiis patrem Ludovicum, principem pium ac religiosum injuste persequentibus, Deum hoc facto tantopere infensum & irritatum fuisse, ut immissa peste, undecim dierum spatio totam fere Galliæ nobilitatem extinxerit. Citat à Diemberbroeck de Peste. C. 8. Annot. I p. 20.

insomuch

infomuch that you might have seen two or three dead Bodies carried out of the same House together to the Grave, yet never once affected the *Christians*, although they out of their singular Piety and Compassion employed themselves every Day in Burying those that died of the Distemper. Certainly some of them must have taken the Infection, who came so near to such putrid Carcasses, as to touch them, and to carry them to their Graves, whereby they had a considerable time to receive the malignant *Effluvia* in from their Bodies, had not the immediate Hand of God been in it. But well doth this Author account for it. “ God, (a) says he, “ the great and heavenly Defender of “ the *Christians*, by this Calamity, manifested his Wrath and Indignation “ against all Men, because of their “ barbarous Cruelties shewn to us.

(a) Ὁ μέγας καὶ ἐρανίος χριστιανῶν ὑπέρμαχος Θεός, τὴν κατὰ πάντων ἀνθρώπων διὰ τῶν δεδηλωμένων ἐπιδειξάμενος ἀπειλὴν καὶ ἀθανάκτισιν ἀνθ' ὧν εἰς ἡμᾶς ὑπερβαλλόντως ἐνεδείξαντο, Hist. Eccl. Lib: 9. c. 8.

In like manner (a) *Orosius* tells us, did God avenge the Cause of Christianity under the Persecution of *Decius*. He sent out his *Plagues* which reach'd as far as the *Tyrant's* Edicts: For scarce was there a *Roman* Province, a City, an House that escap'd that general *Pestilence*. Nay, he proceeds farther, and attributes the taking of that City by *Alarich* King of the *Goths*, more to the Anger of God, than to the Bravery of the Enemy (b).

(c) Sir *Thomas Herbert* in his *Travels* relates, that in the Year 1634. *Curroon* having procured his Predecessor to be Murder'd, and himself to be proclaimed *Great Mogul*; that Year his Empire was so wounded with

(a) Exoritur ultio violati nominis Christiani, & quatenus ad profligandas Ecclesias edicta Decii cucurrerunt, eatenus incredibilium morborum pestis extenditur, nam nulla fere provincia Romana, nulla civitas, nulla domus fuit, quæ non illa generali pestilentia correpta atque vastata est. *Adversus Paganos. Lib. 7. C. 21.*

(b) Magis illa Urbis irruptio in indignatione Dei acta, quam hostis fortitudine.

(c) *Pag. 99.*

God's Arrows of *Plague*, *Pestilence*, and *Famine*, as this Thousand Years before was never so terrible.

More to this purpose may be seen at the latter End of *Athanasius Kircher's Scrutinium Physico-Medicum*, which I here purposely omit, and shall proceed, having given some plain Instances, wherein the *Plague* has been sent immediately from GOD for the Sins of Men, to shew that it never proceeds from any other *first Cause*, than the *just Anger of GOD*.

The *Jews* are even superstitious in this Belief. (a) In time of *Pestilence* they writ strange Characters and Names upon their Houses, their Bed Chambers, and their Chimneys, and call them the Names of the Holy Angels who preside over the *Pestilence*. The

(c) Pestilitatis tempore insolentes characteres & mira nomina ædibus suis, cubiculis, hypocaustis inscribunt; sanctorum Angelorum, pestilentiae præpositorum, nomina esse dicunt. Vidi aliquando in illorum ædibus, grandioribus elementis, *Adiridon*, *Bediridon*, & ita deinceps, ut *Diridon* per totum Alphabetum diduceretur; efficacissimum scilicet, & præsentissimum pestilentiae remedium. *Synagog. Judaic. c. 3. p. 423.*

Learned

Learned *Buxtorf* says, he has seen himself upon some of their Houses in *Capital Letters*, the word *Diridon*, carried through the whole *Alphabet*, as *Adiridon*, *Bediridon*, &c. which they reckon a most effectual CHARM for the *Pestilence*. Abating here for their Superstition, they are right in their Notion as to the Angels, for they are GOD's Ministers, and the Executioners of his Wrath ; and so the wise Man tells us, *He maketh the Creature his Weapon for the Revenge of his Enemies* (a). And we find them in the *Revelation* of *St. John*, employed in *pouring out the Vials of the Wrath of GOD upon the Earth* (b).

The wasting of Cities and of Kingdoms by the *Plague*, must not be imputed to any natural Production ; we must not suppose that GOD is no farther concerned in such general Calamities, than by his ordinary Concourse with the immediate and second Causes of them, for publick Sins al-

(a) *Wisd.* v. 17.(b) *Rev.* xvi. 1.

ways call for publick Punishments, and therefore when a Pestilence rages in any City or Nation, and consumes the Inhabitants thereof, we must acknowledge that this Evil is of the Lord for the Sins of the People. *Who gave Jacob for a Spoil, and Israel to the Robbers? Did not the LORD, be against whom we have sinned? For they would not walk in his Ways, neither were they obedient unto his Law, therefore he hath poured upon him the Fury of his Anger (a).*

The Sword, and the Famine, and the noisome Beast, and the Pestilence are GOD's own Judgments properly: *When I send my four sore Judgments upon Jerusalem, the Sword, and the Famine, and the noisome Beast, and the Pestilence (b).* Nay, the Pestilence is so properly God's own Judgment, that it is called in Scripture, the *Hand of GOD (c)*, the *Sword of GOD (d)*, the *Arrows of the LORD (e)*; which Ap-

(a) Isaiah xlii. 24. (b) Ezek. xiv. 21. (c) 2 Sam. xxiv. 14, 15. (d) 1 Chron. xxi. 12. (e) Psal. xci. 5.

pellations are no where given to any other Disease, and therefore what *Beza* (a) and *Others* have formerly, and what some (fond of *natural Causes*) do now urge against the τὸ Θεῖον (*the Divine Original*) of the *Plague*, viz. That the like may be said of all other Diseases as of that ; that the *Providence of GOD* is over the whole *Creation* ; that nothing can happen without his *Permission* ; that, shall there be *Evil in a City*, and the *LORD* hath done it (b) ? That not a *Sparrow* can fall to the *Ground* without him, and that the very *Hairs of our Heads* are all numbered, doth not affect us in this Case, nor in the least weaken our Assertion, That the *Plague* is sent immediately from *GOD*, &c. which is grounded upon the Evidence of Fact, and his own express Word. It is certain that *GOD's Providence* is *Universal*, and in all Events and Occurrences may clearly be seen, but in

(a) Vid. *Beza de peste*, inter variorum *Traſtat. Theolog. de peste* Ed. *Lugd. Batav.* 9.

(b) *Amos* iii. 6.

the *Plague* is his Hand as visible as was the *Hand-writing on the Wall*. In other Diseases and Calamities some natural Cause generally is discovered, and removed by *Art* ; in the *Plague* no Cause appears, and it yields to no Remedy. Here the *Physician's* skill proves weak, and the *Apothecary's* Medicines ineffectual, no *Herb* nor *Root* can bring any help, no *Alexipharmick* can expel the Poison of this Disease (a). It discovers it self only by its fatal Effects, and never fails to surprize in the Assault, and is of an *Epidemical* Nature, so that it seizes on many Regions at the same time, and spares no Age nor Sex.

Now that this strange Effect upon humane Bodies is not owing to any natural Cause, as to the *Air*, diseased *Persons*, Goods transported from infected Places, Diet, or Diseases, that are the

(a) *Physicians now could nought prevail,
They the first Spoils to the proud Victor fall ;
No Aids of Herbs, or Juices Power,
None of Apollo's Arts could Cure.*

Bp. of R—'s *Plague of Athens*, Stanza 15.

Causes

Causes of other Diseases ; but to the Anger of Almighty GOD for their Sins, is plain from hence, 1st, Because GOD has always punished a People or Nation for their Sins with this sort of Punishment. And, 2^{dly}, Because it can be owing to no other Cause, whereby, I mean, no other Cause can produce it. For allowing the Air to be infected with any noisome Exhalations, either from the Earth, or from stagnating Water in hot Weather, or from the Corruption of dead Carcasses lying unburied, it would, we'll say, produce some Distemper, but then that Distemper would be only *Endemick*, that is, it would be confined to one place only, and effect only those People who lived in that place, from whence those Exhalations arose, and so would not come up to the Nature of the *Plague*, which is *Epidemical*. Such a Disease is that which our Geographers and Travellers tell us annually visits *Grand Cairo*

Cairo at the subsiding of the *Nile*, which they improperly call the *Plague*, it being only an *Endemick* Disease, appropriate only to the People who inhabit thereabouts. Or allowing the Infection to spread itself among the Populace in this or that Country or Climate indifferently, it is then no more than *Sporadick*, and may properly be called *the Distemper of the Country*, as *Agues* are said to be of *Essex* and *Kent*. The same may be said of *Diet*. An *unwholsome Diet*, eating *unripe* or *unsound Fruit*, may produce *Distempers* in the Bodies of those that eat them, but they can be only *Endemick Distempers*, and not the *Plague*. The Air indeed helps to *propagate* a *Plague*, but never *begins* it, and the *Plague*, we'll allow, is communicated by *Contagion*, which is first the *Offspring*, and afterwards, if you please, the Cause of the Disease, for there can be no *Contagion* till there is the Disease ; he that is first seized with it,
doth

doth not derive it from any Contagion (a), and therefore it is by confounding the Terms that we suppose the *Plague* to proceed from a first *natural Cause*. When the *Plague* has invaded any Person, which at first it must do without any *Infection*, then indeed there is a *Contagion*, which may communicate the same Disease to others, and therefore it is that a *Quaraintain* is enjoyn'd, *Trade* interdicted, and all *Communication* with *infected Places* stopped. But the constant Practice in such a time of publick Calamity in appointing Days of *Fasting* and *Humiliation*, and particular (b) *Prayers* to Almighty God, shews, that the immediate Source of this Evil is look'd upon to be from Heaven. And I would ask those Gentlemen, who attribute such a *Pri-*

(a) Contagium est morbi primò soboles, postea causa—quia non existit nisi post morbum primo inductum, nam qui primus peste correptus fuit, illam à contagio non contraxit, *Diemerbroeck. de Peste, c. 8.*

(a) The Church Orders for Prayers being first observed, as in former Times, it is thought necessary, &c. See Advice set down by the College of Physicians, by His Majesty's special Command, &c. in the Year 1636.

macy to the *Air*, as to make it the chief Instrument in producing this Distemper, whether they can assign any one fix'd, determinate Constitution of it, which is aptest to produce it, for then such a Constitution must always cause a *Plague* (a). Dr. Quincy tells us, that most Authors charge an hot and moist Air with being the greatest Instrument in Pestilential Distempers, and quotes *Hippocrates*, *Galen*, and some others, who are of that Opinion. But how contrary is this to common Experience, and to the Observation that the Learned (b) *Fernelius* made, who allows that the *Pestilence* rages most in very hot Weather, yet says, that it has been often observed that the hottest Weather has produced no kind of *Pestilence* at all; that the *Pestilence* has sometimes begun in *Winter*, and abated at *Mid-summer*, or in the *Autumn*. He (c) asserts farther, that the *Pestilence* regards no *Season* nor *Constitution*; nei-

(a) *Different Causes of Pestilential Diseases*, p. 247.

(b) *De abditis rerum causis*, lib. 2. c. 12. (c) *Ibid.*

ther *Winter*, nor *Summer*, neither a dry nor moist, a constant and uniform, nor an uncertain and unequal *Air*. Nay, (a) he observes, that in very many Parts of the World a *putrid Constitution* of the *Air* cannot spread its baleful Influence, nor subsist, and yet sometimes a *Pestilence* shall seize almost all the World at once, cold and hot, dry and moist Regions, and in *Winter* as well as in *Summer*. Two of which general *Pestilences* he mentions under the Reign of *Mark Antony*, and one in the Year of our Lord 1450, which began in *Asia*, and spread it self over *Italy*, *Germany*, *France*, and *Spain*. And from this multiform and various Constitution of the *Air* in a *Pestilence*, doth (b) one conclude, that it must be from *GOD*. But I am surprized all this while to find the (c) *Doctor* quoting *Fernelius*, as asserting the Rise of several *Pestilences* from extreme Cold,

(a) *Ibid.* (b) *Itaque in ea deſortē latitat, L. Ann. Senec. Oedip. Act. I. inter Not. Var.*

(c) *Ib.* 249, 250.

and long continued cold Rains ; when on the contrary he expressly asserts, that the Cause of them is hidden and occult, that they do not proceed from any of those common first Qualities, or from Putrefaction, but have their Original elsewhere, even from Heaven (*a*). But as the Doctor had said before, that it was more becoming God to punish by natural Means, than by any super-natural Power of his own, so he must find out some way or other to support his Doctrine of *Natural Causes*.

The Doctor's Words are so remarkable, that it may not be improper to give the Reader them entire, as they stand in his Book. “ It seems much
 “ more worthy of the Divine Being
 “ so to order it, that from the Course

(*a*) Hi morbi sunt quos sæpius jam dixi causam occultam & abditam habere, nec ab illis pervulgatis primis qualitatibus originem ducere—Omnis Pestilentix cæca & delitescens est causa, & aliunde quam ex primis qualitatibus aut ex putredine profecta—Tantas quæso mutationis quis non putet causam è sublimi maxime generalem habere, neque posse ex sola Tempestatum mutatione nasci ? *Ibid.*

“ of

“ of second or natural Causes, Pu-
 “ nishment shall pursue Offenders,
 “ than to imagine the frequent Exer-
 “ tion of his Power in a way su-
 “ per-natural to inflict such Punish-
 “ ments (a). Thus this *Learned Gentleman*. But what is this but to pre-
 scribe to the Almighty ? What is this
 better than the *Epicurean* Notion of
 the Deity (b) ?

Another *Gentleman* has very modest-
 ly accounted for the *Plagues* among
 the *Israelites* and the *Egyptians*, and
 for that in *David's* time for his Sin
 in numbering the People from the
 multitude of People *penned* or *buddled*
 up together, and says, *It is certain that*
GOD upon those Occasions, even seemed
to work his Punishments on these unhappy
People by natural Causes (c) ; whereas,
 it is certain, that GOD did not seem

(a) *Pag.* 232.

(b) *Omnis enim per se divum natura necesse est,*
Immortali ævo summa cum pace fruatur.
For whatsoever's Divine must live in Peace,
In undisturb'd and everlasting Ease.

Creech's Lucret.

(c) *Kennedy on Pestilence, pag.* 64

to work his Punishments by any natural Causes, but by the immediate Exertion of his own Power, and in a way Super-natural, as we find in the several Accounts of those *Plagues* in Holy Writ, which I have mentioned before. What Lengths will some Men run to support an *Hypothesis* ! Scripture itself must bend, rather than the Frame of their *Mechanism* be broke ; Miracles must be Naturaliz'd, and the immediate Operations of GOD (though never so expressly declared to be such) ascribed to *second Causes* ! I would by no Means bring a Parallel between such *Gentlemen* and the *Pharisees* of old, who ascribed the Miracles of our Blessed Saviour to the Operation of the Devil ; but, methinks, it looks a little as if they were unwilling to let GOD have the Glory and Honour of his own Works. GOD Almighty, no doubt, may, and often doth make use of secondary Agents to bring about his wise Ends and Purposes : *The Laws of Nature*, which
 he

he himself ordained, he may alter, whenever it becomes his Majesty so to do (a) ; but shall we tell him, that when he has a Mind *to exert his Power*, it is more becoming of him to do it this way, than in a way *Super-natural* ? He may so alter the Constitution of the *Planetary System*, that the very Elements may become a Scourge to Mankind ; but shall we say, *it is more worthy of the Divine Being to order it so*, than to punish Offenders by the immediate Exertion of his own Power ? This is making our selves wiser than the great GOD that created us !

But would these Gentlemen fix upon any one, settled, uniform Constitution of the Air in a *Pestilence*, so as to tell us what Alteration it has undergone since its former healthy State, what at such a time are the *Figure, Crasis, Power, Texture*, and *Proportion* of its Particles, and how they are dis-

(a) *Vid. Palmarium de Febre Pestilent. cap. 6. p. 378.*

agreeing to our Nature, we might then have some Reason to conclude with them, that the *Plague* proceeds from natural Causes. But they neither tell us particularly how the Air is dispos'd in a *Pestilence*, but only in general, that it is crowded with small Particles which are poisonous, and which arise from some Exhalations, and are sucked in with the *Aura*; (one (a) Gentleman, I think, says, that a *Pestilence* arises from a *Pestilential Air*, which is *Ignotum per Ignotius*;) neither is the Constitution of the Air always the same in a *Pestilence*, but various and uncertain, which plainly proves that the original Cause of it is not in the Air.

When we talk of the Air being infected in *Pestilential Times*, we are apt to mistake the *Cause* for the *Effect*: The Air is infected certainly wherever a *Pestilence* rages, but that Infection is subsequent to the *Pestilence*, and arises from the Disease, and not

(a) Rose on the Plague, p. 9.

the Disease from that ; and therefore to assert that the *Plague* proceeds from any first natural Cause is bad Philosophy, and worse Divinity.

What the Learned Dr. *Mead* (a) has laid down concerning Epidemical Diseases, *viz.* that they are attended by an hot and moist Temperament of the Air, is so far from being always true, that as I have observed before from *Fernelius*, they appear in all Constitutions of the Air and Seasons of the Year, even where the Air is pure and tainted with no poisonous malignant Vapours or Exhalations ; and therefore was there nothing more than this Uncertainty and real Obscurity in the Cause of the *Plague*, we might spell the Divine Being in it. But when in a *proper* Sense God calls it his Judgment, and declares it to be of his own sending ; shall we go to ascribe it to any *second*, any *natural Cause* ?

From what has been said, I hope it will sufficiently appear, at least, to

(a) See *Mead of Poisons, Essay 5. p. 161.*

every good Christian, that the *Plague* is sent immediately from GOD, and that as a Punishment to a People for their Sins, for by thus understanding the Judgments of GOD, and the Source of our Evils, we may learn to prevent them, which leads me to the second Part of this Treatise, which is, *To give some short Directions proper in this loose Atheistical Age, for the preventing this direful Calamity from falling upon this Nation.*

II. Sin is the *procatartick Cause* of Punishment, and will undoubtedly one time or other bring down the Judgments of GOD upon us ; therefore instead of looking for some natural Cause for the *Plague*, we may find the Cause within our selves, for Sin and Punishment are as nearly related, as the Cause and the Effect, and the one will assuredly produce the other ; nay, Punishment in the very Notion of it implies Sin, for no Suffering can be looked upon as a Punishment, unless

less inflicted for Sin, neither doth GOD afflict willingly, nor grieve the Children of Men (a) ; 'tis our Sins that extort the Judgments of God. But as all Sins are not equal, so neither are all Punishments equal, but generally the one is proportion'd to the other. As then the *Plague* is the heaviest of GOD's Judgments, they must be the greatest Sins that shall provoke GOD to send it to any People or Nation. Now we will consider what those Sins chiefly are which may bring down this fore Judgment from Heaven, and whether this Nation may not without speedy Repentance expect it among them.

Sin, as I said before, is the *procatartick Cause* of Punishment, but those Sins which may chiefly provoke the Almighty to send this Judgment upon a People, are,

I. A Contempt and Abuse of his Word and Ordinances. *Wherefore, as*

(a) Lamen. iii. 33.

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I live,

I live, saith the Lord God, surely, because thou hast defiled my Sanctuary with all thy detestable Things, and with all thine Abominations ; therefore will I also diminish thee, neither shall mine Eye spare, neither will I have any Pity. A third Part of thee shall die with the Pestilence (a). Again, to the Babylonian Captives, Thus saith the Lord of Hosts, behold, I will send upon them the Sword, the Famine, and the Pestilence, and will make them like vile Figs, that cannot be eaten, they are so Evil. And I will persecute them with the Sword, with the Famine, and with the Pestilence.— Because they have not hearkened to my Words, saith the Lord, which I sent unto them by my Servants the Prophets (b).

How guilty the People of this Nation are in this particular is too notorious ; on one Hand, the Ordinances of Christ are soberly disputed away ; on the other, impiously laugh'd at as Impostures : By some they are gravely called *Humane Inventions*, and there-

(a) Ezek. v. 11, 12. (b) Jerem. xxix. 17, 18, 19.

fore by others *propbanely, the wicked Artifices of the Priests*. To ridicule Religion as a Cheat, and to mock at the *Sabbath*, as an hindrance to Business and Pleasure, is become fashionable ; and he that has the Boldness to declare himself an *Independent Being*, and a *Free-Thinker*, is looked upon as a Man of Wit, and an accomplished Gentleman. The Doctrine of a future State of Rewards and Punishments, is represented as a Contrivance only to keep the Minds of Men in Awe without any Grounds or Foundation, either in Reason or Religion ; the *Trinity* is call'd a *nice Invention*, to puzzle the *Wit of Man with* (a) ; the *Scriptures* no more than a Political Scheme, the Composition of Men. Thus from *Practical Atheism*, the Vice of former Ages ; this is arrived to *Speculative*, and *Immorality* seems to be improved to downright *Infidelity*.

(a) See a most Blasphemous Book, Intitl'd, The Infalibility of Humane Judgment, pag. 79. Printed for one J. Wilcox, at the Green Dragon in Little-Britain. 1721.

And not content with entertaining such *Atheistical* Notions themselves, these *Scoffers* and *Buffoons* form themselves into *Clubs* and *Societies*, and concert Measures to propagate their Principles, and carry on the Cause of Irreligion. From these *Infernal Cabals* came the *Creed of an Independent Whig*; from hence the many prophane and blasphemous Libels against the *Trinity*, which have of late infested the *Town*. And if we may argue from the quick Sale of such poisonous Books, and from the many Editions they undergo in a short time, it proves a general Corruption and Depravity of Mind, and a Decay of Christian Piety in the Nation. And can a Nation thus wicked, thus grossly prophane, expect to escape the Vengeance of Almighty God? An *Heathen* is able to instruct us better (a).

(a) — Phœbi reus,
Sperare poteras sceleribus tantis dari
Regnum salubre? fecimus cœlum nocens.

L. Ann. Senec. Oedip. Act. 1.

2. Schisms

2. *Schisms* and *Divisions*, and the want of brotherly Love. These have always been the Ruin of a People, and brought down some signal Judgment of God upon them. These opened the Way to the *Turks* and *Saracens* to overflow the *Eastern Churches*, and let the *Mahometan* Impostures into the World : These brought that Deluge of *Goths* and *Vandals*, and other barbarous Nations upon the *West*. And indeed we need not wonder at the direful Effects of *Divisions*, seeing, as St. James says, *Where Envy and Strife is, there is Confusion, and every evil Work* (a).

The Church of Christ is but *One* ; and oh ! I wish I could say of it as the Royal Prophet doth of *Jerusalem*, that it was at *Unity in itself*, that *thither the Tribes went up*, the Tribes of the whole Earth, to give Thanks unto the Name of the Lord (b). But if we reflect upon our selves, we shall find so many dangerous *Schisms* and *Facti-*

(a) C. 3. v. 16. (b) 122.

ons among us, as may justly cause us to fear the heavy Judgment we have been treating of.

And amongst our *Schisms* and *Divisions*, it is no small Aggravation of our Guilt that we are again sub-divided among ourselves. We that own (or at least pretend to own) *One Faith*, and *One Baptism* ; the same Discipline and sound Articles, to be splinter'd out into *Parties*, and tear the seamless Coat of Christ ; what can we expect ? When like *Orestes* in the *Tragedy*, we offer Violence to our own Mother, shall not God avenge these Things, and pour out the full Vials of his Wrath upon us ? Where is that Communion in Devotions, which makes the *Church* like unto *Jerusalem* ? Where is that Union of Minds which makes it so pleasant for Brethren to dwell together ? Alas ! instead of this, we make a *Schism* within the very Walls of the Church, and hate, and bite, and devour one another, so that in this Respect we are worse and more unna-

unnatural than the Beasts of the Forest ; for no Beast will devour that of its own Kind : The ravenous *Lion*, the wild *Boar*, the fierce *Tyger*, and the savage *Bear*, all maintain a constant Peace with those of their own sort (a). But we who are tied together by superior Ties ; who are BRETHREN, and therefore should *tender one another as our Mother's Womb, or our own Bowels* (b) ; who are Children of the same Father, Heirs of the same Promise, Members of the same *mystical* Body of Christ, and therefore should have the same Care one for another (c), as have the Members in the Body natural, wherein if one suffers, all the rest are affected and sympathize with it : We, I say, make a *Schism* in our own Body, and strive

(a) — — *Parcit*

*Cognatis maculis similis fera : Quando Leoni
Fortior eripuit vitam Leo ? quo nemore unquam
Expiravit aper majoris dentibus apri ?
Indica tigris agit rabida cum tigride pacem
Perpetuam : sævis inter se convenit urfis.*

Juv. Sat. 15, 160, &c.

(b) Vid. Leigh's *Critica Sacra*, in Voc. Ἀδελφός.

(c) 1 Cor. xii. 25.

H

to

to injure and wrong one another. And will not all these Things provoke God, who is *not the Author of Confusion, but of Peace* (a), to send his *Plagues* upon us ?

3dly. A third Sin which may bring down this Judgment upon a People or Nation, is the Sin of *Sodom*. A Sin so unnatural, so abominable in the Sight of him who is of purer Eyes than to behold *any Iniquity*, that for it the Lord rained upon *Sodom and upon Gomorrah Brimstone and Fire from the Lord out of Heaven* (b).

That this is a reigning Sin in this Nation, is too justly feared. I have been told, that in *London*, or not far from it, there are *Clubs and Societies* erected for the perpetrating of this more than bestial Vice. O *Tempora ! O Mores !*

4thly. Another Sin which may stir up the Anger of God to send a *Plague* among a People, is Rebellion against their lawful Sovereign. This it was

(a) 1 Cor. xiv. 23. (b) Gen. xix. 24.

which drew down that terrible *Plague*, which destroyed almost all the *Nobility* of *France*, as mentioned *pag.* 23. of this Treatise.

How far this Nation has been involv'd in this Sin, stands too largely Recorded in our *Annals*. I only wish that the Guilt may be washed away, that the Blood of the *Royal Martyr* doth not still cry from the Ground for Vengeance.

To take a general View of our selves now at once. Are not Impiety and a Contempt of God's Word, Pride and Vanity, Luxury and Debauchery more than ever prevailing in this Nation, beyond the Examples of all former Ages, and not to be paralleled by future? Doth not Oppression, Deceit and Perjury overspread us? Has not Covetousness eat us like a Canker, macerated our Bodies, and consumed our Estates? Is there not such an universal Corruption of Manners, Debauchery, Unclean-ness, Prophaneness, and other Abominations among us, as that we may

say of this Nation, in general, as the Prophet did of *Judah*, *This is a Nation that obeyeth not the Voice of the Lord their God* (a). And of this City in particular, as the Prophet did of *Gilead*, *It is a City of them that work Iniquity* (b). For sure never did Iniquity of all sorts any where more abound than now in our great *Metropolis*! The People thereof with *Jesurun* have waxed fat and kicked (c), they have been full, and have denied their God, and have said, *Who is the Lord* (d)? In short, the Measure of the Iniquities of this City and Nation seems to be well nigh filled up, and unless a speedy and general Reformation appease the Wrath of God, we cannot expect much longer to escape his *Plague*.

Our blessed Saviour hinted to the impotent Man in the Gospel, that his Sins were the Cause of his Infirmary; when he said unto him, *Sin no more, lest a worse Thing come unto thee* (e).

(a) Jerem. vii. 28. (b) Hof. vi. 18. (c) Deut. xxxii. 15. (d) Prov. xxx. 9. (e) Joh. v. 14.

And

And know we not yet that *Egypt* is destroyed (a) ? Has the fore Judgment upon the poor *Marseillians* no Influence upon us ? When the destroying Angel is out, and Death is in all our Borders, do we think that God will pass over our Door, as he did the *Israelites's*, when he smote the *Egyptians*, and not suffer the Destroyer to come into our Houses to smite us ? No ; the cry of our Sins are gone up to Heaven like the cry of *Sodom*, and unless we repent we shall all likewise perish.

As therefore the *Plague* is a Judgment of God's immediate sending, we should in time of Danger, or real Infection, first of all fly to him the Fountain of all Mercy, who alone can avert it, or remove it. This was the Practice of the *Heathens*, as well as it has always been of the *Christians*, as we may learn from *LIVY*, who tells us, that in that great *Pestilence* which happened under the Consul-

(a) *Exod. x. 7.*

ships of *Æbutius* and *Servilius*, publick Prayers were appointed in all Temples to deprecate the Anger of the Gods (a). And the *Greek Church* to this Day have a stated Form of Prayer to be used in Time of Pestilence (b). And indeed, without the Divine Assistance, in vain is the Labour of the *Physician*, *I may Plant, and Apollos may Water ; but God must give the Increase* (c).

Very prudent are the Precautions and Advices of the *Physicians* taken by the Government to prevent the Infection from spreading itself into these Kingdoms ; but as the Cause of it is the Anger of God for the Sins of a People, we ought to look up unto him, and if we would escape it, instantly to break off our Sins by Righteousness, and our Iniquities by shewing Mercy to the Poor (d). For till our Sins (which are the *procatartick* Cause of this Malady) be broken off, all other Endeavours to prevent it will prove vain and

(a) Vid. T. Liv. 3. 7. (b) Vid. Goar. Rituale Græcorum. (c) 1 Cor. iii. 6. (d) Dan. iv. 27.

fruitless. Publick and private *Prayers*, *Fasts*, and *Humiliations*, do powerful engage the Protection of Heaven to a People. We are told, that formerly at *Marseilles* (now once more the Seat of Death) a most deplorable *Plague* was stop'd by *Prayers* and *Fasting* alone (a), but these must be accompanied with a serious and hearty Repentance. When we pray, we must lift up holy Hands and clean Hearts to God, otherwise our *Prayers* will be turn'd into Sin. Our *Sacrifices*, unless they be those of a troubled Spirit, of a broken and contrite Heart, will be an Abomination. Our *Fasts* must not consist in *afflicting the Soul*, in *bowing down the Head as a Bulrush*, and in *spreading Sackcloth and Ashes*; but they must be such as God has chosen, which are, *to loose the Bands of Wickedness*, *to undo the heavy Burthens*, and *to let the Oppressed go free*, and that ye *break every Yoke*: *To deal thy Bread to*

(a) Quondam *Marsilie* deploratissimam pestem solis orationibus & jejuniis extinctam fuisse. *Diembroeck de Pest.* p. 78.

the Hungry, and that thou bring the Poor that are cast out to thy House ; when thou seest the Naked, that thou cover him, and that thou hide not thy self from thine own Flesh (a). Thus must our *Fasts* be sanctified, otherwise the proclaiming of them is but affronting God, and our *solemn Meeting is Iniquity*.

The good Effects then of our *Prayers* and *Fasts* depending upon the Seriousness of our Repentance, we ought to take special Care, that in the very deprecating the Vengeance of God, we don't provoke him to pour it down upon us.

National Sins may prevent the Prayers of even many Righteous from ascending up to Heaven in behalf of the Publick, for though God promised to spare *Sodom* for the sake of ten Righteous (*b*), yet we cannot expect that he will spare this Nation for the sake of a great many Times ten, because the Condition of *Sodom* was quite different from ours ; *if the mighty*

(a) *Isai. lviii. 5, 6, 7.* (b) *Gen. xviii.*

Works which have been done in us, had been done in Sodom, it would have remained until this Day (a). Yet I am willing to think, and to believe, that there are many, many Thousands of pious, sincere, good Christians in the Land, and that for the sake of one good Work especially, the erecting and keeping up so many Charity-Schools, wherein Children are brought up in the fear and nurture of the Lord, and are taught their Duty to God and their Neighbour, the Nation has hitherto been spared, and not been made as Sodom, and like unto Gomorrah. But still if Prophaneness and Immorality be general Vices, if Impiety and Irreligion have the Majority on their Side, and the Atheist can walk secure at Noon-day unmask'd, GOD may not spare it any longer for the sake of the Righteous, They only may be delivered, but the Land may be desolate (b).

Piety and Virtue, Justice and Honesty, brotherly Love and Charity, a Zeal

(a) Matt. xi. 23. (b) Ezek. xiv. 12.

for the honour of GOD, and his most holy Religion, will always exalt a *City* or *Nation*, and in a special manner entitle it to the Favour and Protection of Almighty GOD; but *Sin*, as it is the Reproach, so is it the Destruction of a People. If the *faithful City* turns an *Harlot*; if *Atheism* and *Prophaneness* pollute the Dwellings of some, and the *Godliness* of others be turn'd into *Gain*, and their *Religion* into *Form*; if *Justice* be administred with Partiality, and *Love* and *Unity* be lost in *Party* and *Faction*, Iniquity must certainly be her Ruin.

At a time then, when we are justly alarm'd with the dreadful Calamities of our Neighbours, and are contriving how to prevent the like from falling upon our selves; let us consider from whence they come, and that our greatest Security against them lies in a serious Repentance and Amendment of our Lives. If we do but put a stop to the *Contagion* of Sin, we need not be afraid of the *Plague*, for then
the

the *Cause* is remov'd, and the Effect must cease in course. To abstain from all Ungodliness and worldly Lust, and to follow after Righteousness and true Holiness, is the only effectual Means to keep off the impending Judgment upon this Nation, for unless the Wrath of God be first appeas'd by a general Repentance and Reformation, all other Endeavours to prevent it, will prove feeble, and of no force. We may keep our Shipping to strict *Quarantine*, we may form *Lines*, and cut off all Communication with the *Infected*, we may barricadoe up our Cities and our Towns, and shut our selves up in our Houses, *Death will come up into our Windows, and enter into our Palaces, and cut off our Children from without, and the young Men from the Streets* (a). The *destroying Angel* cannot be shut out, when God sends him to execute his Judgment upon a wicked and disobedient People.

(a) Jerem. viii. 21.

But here, the *Principles* and *Manners* of this present Age are so corrupted, that to put a stop to the unbounded Liberty of the one, and the Licentiousness of the other, the civil *Magistrate* must exert his Power, and be assisting to the *Clergy*, in punishing with the Sword of Justice those Evils, which they can only rebuke, reprove, and condemn. For unless the Laws are put in force against *Vice* and *Immorality*, against *Heresies*, *Prophaneness*, *Blasphemy* and *Atheism*, the *Clergy* will be able to go but a little way towards reforming the Disoluteness of the Age.

What Encouragement doth the *Arian* take from the Impunity he enjoys? What the *Atheist*? It makes them bold and daring, hardens them in their Wickedness, and Spirits them up to propagate and spread their accursed Principles.

To what an height is *prophane Cursing* and *Swearing* grown, insomuch that one cannot walk the Streets, with-

without having one's Ears offended with blasphemous Oaths and direful Imprecations. And what is this owing to, but the want of putting the Laws in Execution against these abominable Vices? And here I must observe, that there is this fatal Consequence attending the Remissness of the Magistrate in executing Wrath upon them that do Evil, that those Sins which otherwise were of a private Nature, by being countenanced or not punish'd by him, become of a publick Nature, and may in the Consequence of them affect a whole Nation.

Let then the Magistrate not be a *Gallio* in Religion, and care for none of the Abuses that are put upon it by wicked and atheistical Men, but let him be active and vigorous in executing the Laws against all *Prophaneness*, *Debauchery*, and *Immorality*. Let him suppress those many *blasphemous Pamphlets* and *Papers*, which swarm daily from the *Press*, against the *Trinity*,

nity, against the *Christian Priesthood*, against all *reveal'd Religion*, by stopping the Sale of such poisonous *Libels*, and bringing their Authors and Contrivers to open and condign Punishment. Let him put a check to that detestable Vice of *common Swearing* and *Cursing*. Let him put down all lewd and disorderly Houses, where at their nocturnal Meetings it is a shame even to speak of those Things, which are done of them in secret (a). Let him see that the Sabbath be duly observ'd, that it be kept holy unto the LORD, that there be no buying nor selling, on that Day, least they bring Wrath upon our Israel by prophaning the Sabbath. Let him act as did upright Job, who was himself a Magistrate in his Country. He delivered the Poor that cried, and the Fatherless, and him that had none to help him. He caused the Widows heart to sing for Joy. He put on Righteousness, and it cloathed him: His Judgment was as a Robe and Diadem. He was Eyes

(a) Eph. v. 12.

to the Blind, and Feet was he to the Lame. He was a Father to the Poor; and the cause which he knew not he searched out. And he brake the Jaws of the Wicked, and pluck'd the spoil out of his Teeth (a). In a Word, let the Magistrate execute Judgment and Righteousness, let him be a Terror to the Wicked, and an Encourager of those that do well; and let him by his own Example promote Religion and Piety, brotherly Love and Charity, the Honour of GOD, and the Prosperity of his Church.

To this Care and Diligence of the civil Magistrate to suppress Prophaneness and Immorality, and to secure Obedience from all to the Laws of GOD as well as Man, let the Clergy join their Assistance; and by Instruction and Exhortation endeavour to convince the *Gain-sayer*, reclaim the profligate, strengthen the weak, and confirm the Faith of the strong. Let them preach for Doctrine, not the

(a) Job 29. 12, 13, 14, 15, 16, 17.

Commandments of Men, but the Truths of the Gospel. Let them boldly rebuke Vice where-ever they find it, and not *sow Pillars under Arm-holes*. Let them *be ready*, (as they are in the most solemn manner engag'd) (a) *with all faithful Diligence, to banish and drive away all erroneous and strange Doctrines, contrary to GOD's Word*. Let them not out of a Complement, or for any worldly Interest give up the Ordinances of Christ, or basely disown their Commissions. Let them not part with one single Truth, one Text of Scripture, one *Jota* of the Gospel for the greatest Man's *ταῦτα πάντα σοι δώσω*, for *an all these Things will I give thee*. In short, let them by the Soundness of their Doctrine, and Integrity of their Lives, strive to convince the World of the Error of their Ways, and to *put to silence the Ignorance of foolish Men*.

Thus when Religion shall come more into Fashion, and the Honour of

(a) See the Form of Ordering of Priests.

God be promoted with an holy Zeal; when the *Atheist* shall be in Disgrace, and the *Arian* shall want his powerful Abettors, when the Civil Magistrate and the Clergy shall join Hand in Hand in carrying on the Cause of Virtue and Piety, and suppressing all manner of Prophaneness and Immorality, then may we expect that God will remove his Judgments far off from us. For by this means we put away Evil from our Dwellings, and cause that the Wickedness of the Wicked doth not rest upon the Nation.

It was the Decree of *Artaxerxes*, King of *Persia*, *Whatsoever is commanded by the God of Heaven, let it be diligently done for the House of the God of Heaven; for why should there be Wrath against the Realm of the King and his Son (a)?* And his Commission to *Ezra* the Priest, was, to set Magistrates and Judges, which might judge all the People, which were beyond the River, all such as knew the Laws of God, and

(a) *Ezra* vii. 23.

to teach them that knew not. And whosoever would not do the Law of God, and the Law of the King, to let Judgment be executed speedily upon him, whether it were unto Death, or to Banishment, or to Confiscation of Goods, or to Imprisonment (a).

Thus we see, that this pious King thought that the only way to engage the Blessing of Heaven upon his Kingdom, was to suffer the Captives to return to Jerusalem, To set up the House of their God, and to repair the Desolations thereof (b) ; to give them a Commission to appoint Judges, to execute Justice to the People, to instruct the Ignorant, and to punish all that transgress'd the Law of God, or the King, according to the Merits of their Crime, as then offending, not ignorantly, but of malicious Wickedness. And certain it is the Blessing of any People depends upon their religious Observance of the Laws of God. The Lord is with you, saith the Prophet, to Asa, while ye be with him ; and if ye seek him, he will

(a) Ezra xvii. 25, 26. (b) Ezra ix. 9. be

be found of you ; but if ye forsake him, he will forsake you (a). God will be the Defender of a People that observe his Statutes, and walk in his Laws, so that they shall not be afraid for the Pestilence that walketh in Darkness, nor for the Destruction that wasteth at Noon-day ; for though a Thousand shall fall at their Side, and Ten Thousand at their Right-hand, it shall not come nigh them (b). But if they depart away from God. If their Mouths are full of Cursing and Bitterness, and their Feet are swift to shed Blood : If Destruction and Misery are in their Ways, and the way of Peace they have not known, and there is no Fear of God before their Eyes (c). If Judgment is turned away backward, and Justice standeth afar off ; if Truth is fallen in the Street, and Equity cannot enter (d). He will depart from them, and then, though they may look for a Time of Health (e), Destruction will come upon them unawares.

(a) 2 Chron. xv. 2. (b) Psal. xci. 6, 7. (c) Rom. iii. 14, 15, 16, 17, 18. (d) Isai. lix. 14. (e) Jer. viii. 15.

The direct way therefore to put a stop to the Progress of the *Plague*, and to prevent it from spreading into this Nation, is first to put a stop to the Progress of *Sin* and *Infidelity* ; for if Iniquity aboundeth, the Wrath of God will abound. Let us not then trust to the Arm of Flesh, nor to the *Politician's* Schemes, but in the living God ; let us see the Things which belong to our Health, before they be hid from our Eyes, turn from the Evil of our Doings, that God may turn his Anger from us. Let a Sense of the real Danger we are in from our manifold and grievous Sins, stir us up to a speedy and sincere Repentance. Let us not, when Death is at our Doors, walk any longer in *Rioting and Drunkenness, in Chambering and Wantonness, in Strife and Envying* ; but let us put on the Lord Jesus, and make not Provision for the Flesh, to fulfil the Lusts thereof (a). What a dreadful Thing would it be to be surprized with sudden Death in the

(a) Rom. xiii. 13, 14.

midst of our Sins, without so much as time for the shortest Ejaculation to Heaven, for a *Lord have Mercy upon me!* Yet such is the Case often of those whom God afflicteth with the *Plague*.

Let the deplorable Condition of the People in *France*, be a warning to us to turn from the Evil of our Ways, and *to do justly, to love mercy, and to walk humbly with our God* (a), least the same, or even some worse Evil come unto us. But above all, let the Clergy and the civil Magistrates (as I hinted before) do their Duty in their respective Stations faithfully, and with Courage and Resolution; and in reforming the Vices of the Age, where the Instructions, Exhortations, and Reproofs of the *One* are Ineffectual, let the *Other* make use of the Sword. For 'till publick Sins are publickly punished, the Wrath of God will abide upon a People. Thus we find God punished the *Israelites*

(a) Mich. vi, 8. *Discite justitiam moniti & non temnere Dives.*

with

with the Plague for their *Whoredom* and *Idolatry*, 'till *Phinebas* stood up and executed Judgment upon *Zimri* and *Cozbi*, by nailing them to the Tent with his *Favelin* in the midst of their unchaste Embraces, and then the Plague was stayed. And God declared that this Action of his alone turned away his Wrath from the Children of *Israel*. *Phinebas*, the Son of *Eleazar*, the Son of *Aaron* the Priest, hath turned my Wrath away from the Children of *Israel*, (while he was zealous for my sake among them,) that I consumed not the Children of *Israel* in my Jealousy (a).

It must here be observed, that God had before commanded *Moses* to take all the Heads of the People, and to hang them up before him against the Sun, that his fierce Anger might be turned away from *Israel*; and in pursuance of this Divine Command to *Moses*, and of *Moses's* to the Judges of *Israel* (b), did *Phinebas* vindicate the Honour of God

(a) Numb. xxv. 11. (b) iv. 5.

by executing Judgment speedily upon these open and notorious Offenders.

What an Example is here to all Magistrates to be zealous for the Glory and Service of Almighty God ! And how necessary is their Zeal now, when Religion is exposed and insulted by every little scoffing *Libertine*, and atheistical *Buffoon* ; when *Whoredom* and *Adultery* are grown so common, that they are struck out of the Catalogue of Sins, and looked upon as polite and fashionable Practices !

By the Magistrate's timely interposing in behalf of Religion and Virtue, and punishing Offenders according to his Power and Duty ; the Wrath of God may be appeased, and a Nation saved from utter Ruin and Destruction. For tho' God's Hand be stretched out to destroy it, yet if Judgment be *speedily* executed, *openly*, and *against the Sun* upon the wicked, it may turn away his Wrath that he destroy it not. Let not then the Magistrate stand supinely and unconcerned by, and see
the

the daily Encroachments which *Atheism* and *Immorality* make upon our Borders, but let him rise up in Defence of God and Religion, (*nunc animis opus---nunc pectore firmo*) for as *David* said in another Case, *Who can tell whether God will be gracious to this Nation, that it may live (a) ?*

If loose and irreligious Principles, the Parents of debauched and flagitious Practices at any time get ground and prevail through the forbearance of the Magistrate, the Nation must be exposed to the just Anger of Almighty God ; but as a learned and religious (b) *Physician* has it, “ ’Tis to be
 “ hoped this once wise and sober Na-
 “ tion will awaken from its Lethar-
 “ gy. That notwithstanding the pre-
 “ sent Popularity of *Vice*, *Levity* and
 “ *Impiety*, it may one Day recover its
 “ Relish of solid Knowledge and real
 “ Merit. That *Buffoons* may one Day
 “ be exposed, the *Laughters* in their

(a) 2 Sam. xii. 22. (b) Sir R. Blackmore's Pref.
 to Creation.

“ turn become ridiculous, and an
 “ atheistical Scoffer be as much out of
 “ Credit, as a sober and religious
 “ Man is at present : Virtue, Seri-
 “ ousness, and a due Reverence of
 “ sacred and divine Things may re-
 “ vive among us ; and ’tis the Duty
 “ and Interest of every Man that
 “ loves his Country, and wishes well
 “ to Mankind, to make his utmost
 “ Efforts to bring about such an hap-
 “ py *Revolution*.

But the chief Instruments in this
 Work must be the *Magistrate* and the
Divine : The One by *punishing*, the
 Other by *confuting* the Errors of Men.
 For the Magistrate *beareth not the*
Sword in vain, he is not to let it rust
 in the *Sheath*, but with it to *shew the*
People their Transgression (a). And it
 is very remarkable, that when the
Jews complained of their Brethren’s
 exacting *Usury* of them, *Nehemiah*
 rebuked the Rulers for it, and laid
 the Guilt at their Door for suffering

(a) *Isaiah lviii. 1.*

it ; Then I consulted with my self, and I rebuked the Nobles, and the Rulers, and said unto them, *You* exact Usury every one of his Brother (a).

However, let all those that name the name of Christ depart from Iniquity, and let the *Unbeliever* and *Debauchee* be the object of each virtuous and religious Man's Scorn and Contempt. Let us not commit Fornication, as some of the *Israelites* committed, and fell in one Day three and twenty Thousand ; but as all these Things happened unto them for *Ensamples*, and are written for our *Admonition* (b) ; let us take Warning by them, and not provoke God by our Sins to send the like or heavier Judgments upon us. But let us consider, and before it is too late, turn from our Iniquities that they may not be our Ruin. Let us by Repentance and Amendment of our Lives make way for our Prayers, that they may reach the Ears of the Almighty, when we pray unto him to avert his Plagues, and to continue his Favour and Lo-

(a) Nehem. v. 7. (b) 1 Cor. x. 8—11. ving-

ving-kindness towards us ; for God will not hear the Prayers of the wicked, nor help them when they cry unto him. Let us keep his Sabbaths, and reverence his Sanctuaries.

In a word ; let every one in their several Stations and Callings, according to their Abilities, *be valiant for the Truth*, zealous for the Glory and Honour of God, steady to the Interest of the Church of *England* as by Law Establish'd, obedient to the higher Powers, peaceable and quiet, just and honest, and Followers of all such Things as tend to promote true Religion and good Manners in the World. Let this Nation be full of Judgment, and let Righteousness lodge in it. And then, when *Truth* shall be found on our side, the *Mercy* of God will meet it ; when *Righteousness*, his *Peace*. Then, when all the Nation shall fear and worship him, shall his *saving Health* be known among us, God, *even our own God shall bless us* (a).

(a) Psal. lxxvii.



A P P E N D I X.



THAT ^(a) Rule of the Physicians, that in time of a Pestilence, to make haste away, to get at a great Distance off, and to be slow in returning back, is the only present and sure Remedy against it, is looked upon by *Lavaterus*, and his *Latin* Interpreter *John Pontisella*, to be hardly *Christian*. And indeed considering from whence the *Plague* comes, *viz.* immediately from God ; and the Cause of it, *viz.* his just Anger for the Sins of Men, there seems to be no Security in flying from

(a) *Citò, longè, tardè, cede, recede, veni.*

it, and it doth really betray a want of that Trust and Confidence which every good Christian ought to have in the Mercies and Providence of God. As they are our Provocations which cause a *Pestilence*, as God declared to *Moses*, *The Lord said unto Moses, how long will this People provoke me?—I will smite them with the Pestilence* (a). So, when God doth smite, a Retreat can be no Security ; when *before him goes the Pestilence* (b), *he that is far off shall die of the Pestilence* (c).

But I would not be here understood, as if I meant to exclude all *Prophylacticks*, or means of Prevention, or universally to condemn *flying* in a time of *Pestilence*, for the Conditions and Circumstances of Persons may be so different, that what may be a *Duty* in one, may be *Presumption* in another. Nor am I such a *Fatalist* as to think, that God has by so absolute a Decree at any time determin'd whom he will

(a) Numb. xiv. 11, 12. (b) Habak. iii. 5. (c) Ezek. vi. 12.

cut off with the *Plague*, and whom he will not, as that all Means of Prevention and Methods of Cure are useless and insignificant. Our Business therefore here is only to inquire in what Circumstances persons may with a good Conscience fly from the *Plague*.

To help those that are in extreme Necessity, is a Duty that comes under the *sixth Commandment* (a), and to which every Person is obliged ; but more particularly such, who act in either an *Ecclesiastical* or *Political* Capacity ; or, whose *Professions* and *Employs* are of publick Service and Advantage to Mankind ; or, who are tied together by those strict Ligaments of *Affinity* or *Nearness* of Blood. Hence in time of the *Plague*, the *Divine* and the *Magistrate* must not quit their Stations ; the *Physician*, *Apothecary*, *Chyrurgeon* and *Midwife* must not change their Abode, and forsake their *Callings* ; the *Husband* must not desert his dying *Wife* ; nor the *Wife* her expiring *Husband* :

(a) Vid. Ames. de Conscientiâ, lib. 5. c. 7.

Parents must not leave their *Children* in their Struggles, nor *Children* their *Parents* in their last Agonies : *Friends* and *Relations* must patiently hear each other's Groans, and mutually administer the only Comfort, besides a good Conscience, at such a time, that of not dying alone.

St. Cyprian's Observation is worth taking Notice of in this Case, who says, that the *Plague* is very useful and necessary upon many Accounts, as that it tries every *Man's Justice*, and examines their *Minds* : For then is seen whether the healthy are serviceable to the weak, whether *Relations* have a pious Affection for one another, whether *Masters* have any Compassion for their languishing *Servants*, whether *Physicians* attend the Calls of the Sick (a). And certain it is, that where there are these Ties and Relations, to

(a) Explorat justitiam singulorum ; & mentes humani generis examinat. An infirmis serviant sani, an propinqui cognatos pie diligant, an misereantur servorum languentium Domini, an deprecantes ægros non deserunt medici. *De Mortalitate*, p. 162. Edit. Oxon.

fly in a time of the *Plague*, is to act without any regard to God, to christian Conscience, or moral Virtues. And therefore *Calvin*, who argues with something of Warmth on the side of *Flying*, declares it is not his design to indulge their Fearfulness, who under a pretence of Danger forsake their Calling : As if an *Husband* forsakes his *Wife*, or the *Wife* her *Husband* ; if *Children* their *Parents*, or *Parents* their *Children* : If the *Pastor* leaves his *Church* to consult his own safety ; if the *Magistrate* abdicates his *Office* (a). For these are bound by their *Callings*, and by *Christian Charity*, at such a time to keep their *Stations*, and to administer *Comfort* and *Relief* to the afflicted, and cannot fly the *Infection*, without being accounted *Deserters* both with God and Men.

(a) Interea nostri consilii non est, eorum indulgere timiditati, qui objecto periculi colore à vocatione sua discedunt : quemadmodum si vir uxorem, si maritum uxor, si liberi parentes, aut vicissim parentes liberos suos deserunt : Si Pastor Ecclesia relicta sibi consulat, si Magistratus officio desit. *Ep: 362.*

It may be objected, that God has implanted in every living Creature a Principle whereby they are directed to shun and avoid those Things which are hurtful to their Natures, and that, “ Has God given a nobler Privilege to the Beasts, than he has to Man ? Is not Self-preservation a primary Law of Nature in them as well as in others ? Besides, did not God in the *Plague of Leprosy* command, that the Children of *Israel* should put out of the Camp every Leper (a), and that he should dwell alone (b) ? And have we not Instances of Holy Men in Scripture, who have fled from Destruction ? Did not *Abram* go down into *Egypt* to sojourn there, because there was a Famine in the Land (c) ? Did not *David* fly for fear of *Saul* (d) ? And if it be lawful to fly from a Famine or Sword, it must certainly be lawful to fly from a Pestilence.

(a) Numb. v. 1. (b) Lev. xiii. 46. (c) Gen. xii. 10. (d) 1 Sam. xxi. 10.

To all this, I answer, 1st. God has implanted a Principle of Self-preservation in every Creature, which the Philosophers call *Instinct*. But to Man he has given *Reason* to be his *Directress*, which guided by Religion, doth not always, and in all Cases, act on the defensive Part. For in some Cases to expose one's Life, is not only not contrary to Reason so guided, but the *Effect* of it; as when a Man is call'd to suffer, and can thereby give Testimony to the Truth, and promote the Christian Religion, he is not to decline the Blow. Let the *Beast* who has nothing to enjoy after this Life, and the *Atheist* who expects nothing, act constantly upon that useful, that dear Principle of *Self-preservation*; but the *Christian*, who knows that there is another Life, wherein *our light Affliction* here, which is but for a *Moment*, worketh for us a far more exceeding and eternal *Weight of Glory*(e), must have more generous Views; he

(e) 2 Cor. iv. 17.

must

must love his Neighbour as himself, he must lay down his Life (if Occasion serves) for the sake of the Gospel; he must not see his Brother in Want, and not administer to his Necessities, tho' it be to the Hazard of his own Health.

2. As to the Case of the *Lepers*, which is often urg'd as an Argument for flying in Times of Pestilence; it is true, the *Lepers* (as the very (a) Word imports) were secluded from the Conversation of other Men. But we are to consider the Reason of this, and why it was done. Now the *Leprosy*, which was not so properly a Disease, as a Defilement in the Skin, and consequently wanted not *healing* so much as *cleansing*, bore an Analogy to the Defilement of the Soul with Sin, and the secluding them from all Society was a spiritual Punishment. For the *Leper* was to be brought unto the *Priest*, not to the *Physician*, and he

(a) קִיָּרִי Leprosi sic dicti, quasi seclusi, à קִיָּר secludere. Vid. Plantavitii Florilegium Rabbinicum.

was to judge whether he was defiled and needed cleansing or no, and if he was, he was to pronounce him unclean (a), which was an Excommunication, for thereby he was not only cut off from all Conversation, but also from the publick Worship of the Temple, and from the Enjoyment of God in his Ordinances. Thus King *Uzziah* for invading the Priests Office, while the *Censer* was in his hand, to burn *Incense*, the *Leprosy* even rose up in his Forehead, and being a *Leper*, he was cut off from the House of the Lord (b). So that this excluding the *Lepers* from the Society of other Men, being an Excommunication out of the Sanctuary, pronounc'd by the *Priest*, and moreover at the special (c) Appointment of God, can in no wise be brought as a Precedent to justify leaving the Sick of the *Plague* to avoid the Infection. For the Miseries of others do importunately sollicit Pity and Compassion ;

(a) Lev. xiii. 3. (b) 2 Chron. xxvi. 19—21.
(c) Lev. xiii.

and the Law of Mercy requires us to help them that cannot help themselves, to do all such good Offices to the Sick as may any way conduce to their Support, Refreshment, or Recovery, and the greater the Danger in doing this, the stronger the Obligation to do it; for we are to *walk in love, as Christ also hath loved us* (a), and *because he laid down his Life for us, we ought to lay down our Lives for the Brethren* (b).

3. The Case of *Abram's* flying because of a Famine, and of *David's* for fear of *Saul*, is widely different from this under present Consideration, because their staying at that time, was only exposing their own Lives, without a Possibility of being any ways useful or serviceable to others. Whereas in a Time of the *Plague*, as the *Infected* stand most in need of Succour, so the *Sound* are most capable of yielding it them. And it is an allow'd Rule in Christian Theology, *That a probable Danger is to be risqu'd to free*

(a) Eph. v. 2. (b) 1 Joh. iii. 16.

another from an evident one. Every private Person in a Case of extreme Misery, is bound by the second great Commandment, THOU SHALT LOVE THY NEIGHBOUR AS THY SELF (a), to expose his Life to a *probable* Danger, to hinder the *certain* Death of another ; for the *certain* Death of another is a greater Evil than one's own uncertain (b).

But though this be a constant Rule, yet it doth not hinder, but that some Persons in a *Plague* time may remove from Places infected.

A learned (c) Doctor of *Heidelberg* has rightly, I think, determined in this Case, and therefore I shall give the Reader his Words, *Those*, says he,

(a) Matt. xxii. 39.

(b) Vid. *Hoornbeek de Peste*. In extrema necessitate, tenetur quilibet communis conditionis homo vitam suam objicere periculo probabili, ad impediendam certam alterius mortem. Majus enim est malum certa mors alterius, quam propria incerta. *Ames. de Consc.* l. 5. c. 7.

(c) Eis qui sine Reipublicæ & Ecclesiæ incommodis, & salva charitate proximi abesse possunt, fugæ remedium esse concessum. *Sohn de causis & curatione Pestis*.

who can be absent without any Danger to the Commonwealth, or to the Church, or without Breach of Charity to their Neighbour, are at their Liberty to fly. In like manner doth our Countryman Perkins (a) decide that Question, *Whether it be lawful for a Man to fly in time of the Plague?* He says, *It is not for those who are in a publick Calling, as Magistrates and Pastors; but those who are in no Calling, he leaves at their Liberty.*

Here are therefore only these two Things to be considered, and by which every Person may be able to judge whether he can with a good Conscience fly in a pestilential Time or not, viz. 1. Whether by his so doing no Damage will accrue to the Publick. 2. Whether he shall not offend against the Golden Law of Charity.

Now if we come to try the Matter by these Rules, it is plain, that no Person, who, by his Calling or Profession, is immediately serviceable to

(a) *Cases of Conscience.*

the Publick, can at such a time lawfully withdraw himself. And therefore besides those *Professions* I have already mentioned, *Bakers* and *Butchers*, who are absolutely necessary in a *Commonweal*, must not fly from a Place because it is Infected, for by that Means they may leave as many to be devoured by a *Famine*, as shall be by the *Pestilence*.

On the other hand it is plain, that in time of the *Plague*, Parents may send away their little Children at a Distance, because they are not capable of being of any Use or Service to the Publick, and it may be tempting the Providence of God to continue them in an infected Place, when they are allowed a safer Retreat.

Persons that are tied to their Abodes by no *Vocation*, who are in no publick Employ, nor have no Offices to execute, may retire from infected Places, provided they can at the same time discharge their Duty of Charity to their Neighbours.

And for those who shall at any such time be obliged to stand their Ground, and be serviceable to the afflicted, let them put their Trust in God, and not be afraid, for there is a particular Providence watching over all those who are doing their Duty in their respective Stations and Callings, and though a *Thousand* shall fall beside them, and *Ten Thousand* at their Right-hand, it shall not come nigh them, Psal. xci. 7.

F I N I S.

